* March on Washington in August of 1963 to marshal support for just such a bill as JFK promised after Birmingham. “I have a dream” speech as lasting legacy, although it wasn’t the only speech that day by any means; A. Philip Randolph and Bayard Rustin involved; younger activists like John Lewis (of SNCC fame) wanted to take a more militant stance, but they were convinced by older leaders to tone it down. Younger, frustrated leaders would eventually form Black Panthers. Within two months of the march, no bill made it through Congress yet, a Baptist church was bombed in Birmingham and four little kids died, and JFK was assassinated.
* LBJ>>Civil Rights Bill of 1964 outlawed discrimination of race, sex, religion, national origin; guaranteed equal access to public spaces and schools, gave enforcement to US AG, and established EEOC. Super significant bill!!!
* Freedom Summer of 1964 to sign up voters around the South, primarily in Mississippi; determined but not that successful; MFDP built on failures and frustrations/Fannie Lou Hamer/refusal to be seated at democratic national convention.
* March from Selma to Montgomery to protest murder of voting rights activist; Bloody Sunday broadcast on TV; SCLC behind the march.
* LBJ signed Voting Rights Act of 1965 in response to this and other violent events; outlawed literacy tests and other ways blacks prevented from registering or voting; feds get to register voters in counties where <50% pop is registered to vote; plus 24th Amendment that outlawed poll taxes in 1964=millions more can vote now
	+ LBJ did it with the help of leftover goodwill toward JFK; LBJ also just a consummate politician. (“If it weren’t for Vietnam.”)
* 1960s-70s: Dems split over civil rights; some stay Dem and others move to Republican party. South is now red for all intents and purposes.
* Black Nationalism, Black Power/Stokely Carmichael as one of the founders; advocated building black power in black communities/don’t need white help or permission to get change to happen; Malcolm X, Nation of Islam—violence for self-defense is ok; don’t need to be friends with unfriendly whites; don’t need to get rights “granted” by whites; strength and help for the black community should come from black Americans themselves. MX assassinated after toning down his rhetoric after a visit to Middle East (1965). Example of MX’s rhetoric: <https://www.youtube.com/watch?v=Do_42K3LDAs>
* Black Panther party—Bobby Seale and Huey Newton—more militant and willing to use violence for defense; provided ground level help, for example feeding those in need and providing medical care; this radical group was and monitored/disrupted by FBI. Case of Assata Shakur: <https://www.youtube.com/watch?v=hH9sF_sg14c>
* Mid-late 1960s saw protests and riots (Watts riots etc.); responses to police brutality and other instances of racism; Kerner Commission in 1968; “shut out of white-dominated society, impoverished African Americans felt they had no stake in the social order”; parallels to today? New focus on economic conditions and rights. MLK acted on this; was speaking to sanitation workers in Memphis in 1968 when he was assassinated by James Earl Ray.
* Overall: Blacks become more politically active; many were elected to positions of power; seeds of long-term change were planted. Jim Crow gone; legislation advocating equality is at least in place; blacks have more legal power in South. Trouble brewing in the breakup of the Democratic coalition.

Mexican Americans

- legacy of work in US and bracero program

- poll taxes and discrimination rampant, depending on geographic location (CA vs. KS?)

- almost half a million served in WWII; returned and wanted rights

- American GI Forum protested treatment of Mex-Am vets and soldiers

- Cesar Chavez and Dolores Huerta, United Farm Workers/Grape Strike; support from AFL and CIO; ended up getting the UFW recognized>>better working conditions and wages.

From <http://ufw.org/1965-1970-delano-grape-strike-boycott/>: On September 8, 1965, Filipino American grape workers, members of the Agricultural Workers Organizing Committee, walked out on strike against Delano-area table and wine grape growers protesting years of poor pay and conditions. The Filipinos asked Cesar Chavez, who led a mostly Latino farm workers union, the National Farm Workers Association, to join their strike.
Cesar and the leaders of the NFWA believed it would be years before their fledgling union was ready for a strike. But he also knew how growers historically pitted one race against another to break field walkouts. Cesar’s union voted to join the Filipino workers’ walkouts on Mexican Independence Day, September 16, 1965. From the beginning this would be a different kind of strike.
--Cesar insisted the Latino and Filipino strikers work together, sharing the same picketlines, kitchens and union hall.
--He asked strikers take a solemn vow to remain nonviolent.
--The strike drew unprecedented support from outside the Central Valley, from other unions, church activists, students, Latinos and other minorities, and civil rights groups.
--Cesar led a 300-mile march from Delano to Sacramento. It placed the farm workers’ plight squarely before the conscience of the American people. He took a vow of hunger for about a month during the strike, in order to demonstrate commitment to nonviolent tactics and practice penitence for those who had resorted to violence during the strike. (Words upon breaking fast: Cesar was too weak to speak, so his statement was read for him. It ended with, “It is my deepest belief that only by giving our lives to we find life. The truest act of courage, the strongest act of manliness, is to sacrifice ourselves for others in a totally nonviolent struggle for justice. To be a man is to suffer for others. God help us to be men.” Focus on men because men within the movement were impatient with nonviolence; Chavez had to fight machismo culture.) Grape pickers then took the strike nationwide, speaking about their plight to middle-class Americans everywhere, who soon understood all they had to do to support this movement was not buy grapes. So they didn’t. In 1970 the UFW won—they were recognized and given bargaining rights.

- Movement in general also wanted Spanish language instruction/help in schools; wanted to fight poverty and discrimination too.

- Chicano movement modeled off Black Power movement, again by younger activists frustrated at the slow rate of change/no change at all; feminists formed Las Hijas, which organized women everywhere from Berkeley to the inner city. From an encyclopedia on racial history of the US: “Like black and Asian-American feminists, Chicana feminists struggled to gain equal status in a male-dominated movement. Their writings addressed a variety of specific concerns, including educational inequalities, occupational segregation, poverty, lack of adequate child care, welfare rights, prison reform, health care, and reforms in the legal system. They also supported the right of women to control their own bodies and mobilized around the struggle for reproductive rights. Chicanas believed that feminism involved more than an analysis of gender because, as women of color, they were affected by both race and class in their everyday lives. Chicana feminism, as a social movement to improve the position of Chicanas in American society, represented a struggle that was both nationalist and feminist.”

American Indians

* More problems than any other minority group: worse healthcare, housing, unemployment rate, access to education. Increasing focus on pan-Indian identity during rights movement—work together for strength.
* Indians of All Tribes occupied Alcatraz (see Proclamation)
* Am Indian Mvmt seized Wounded Knee and occupied the Bureau of Indian Affairs to protest treatment and conditions on reservations
* Attracted media attention and spurred political action (deal more fairly with tribes; tribal solutions to tribal problems as a focus)

Puerto Ricans and Young Lords Org/Party. Wanted self-determination, better housing and medical care/protested forced sterilizations; similarities to Black Panthers

Japanese Americans

- Japanese-Am Citizens League worked to get property back that they lost during WWII internment

- worked to own land and be citizens, too (previously not rights granted to all JAs)

\*\*\***Extra credit on the quiz Friday will come from one of the following videos:**

<https://www.youtube.com/watch?v=eDXVcrU4jkQ&t=2s>

<https://www.youtube.com/watch?v=M65DW_rFQFA>

<https://www.youtube.com/watch?v=GslLppyNXyg>